

Intelligence.

From the Scottish Guardian.

REVIVAL OF RELIGION AT KILSYTH.

At the ordinary meeting of the Presbytery of Glasgow on Wednesday.

The Rev. Mr. FAIRBAIRN, of Bridgeton, called the attention of the Presbytery to the occurrences at Kilsyth, where, he observed, God had done great things, and had wonderfully manifested himself, through his Spirit, by an extraordinary revival of true religion among the people of that place. He observed Mr. Burns, the worthy and faithful pastor of the parish, present, and he proposed that he should be called upon to give the Presbytery some account of the state of matters at Kilsyth, and the real nature of the awakening which had taken place there, together with an account of any circumstances which might have predisposed so many people to the blessed change which they had undergone. This, he considered, would be not only a procedure interesting to the Presbytery, but of great utility to the members in their respective scenes of labor. He thought the Court should on an occasion, reconvened every minister to deliver a sermon to his people on the subject of revivals of religion; and he was sure nothing would tend so much to edification, in the prospect of such a thing, as to hear from the lips of their venerable father an account of the great things which God had done for his people in the parish of Kilsyth, and the circumstances which might have, in any way, predisposed them for the change.

This call being responded to by the Presbytery.

The Rev. Mr. Burns, after a few introductory remarks in reference to his want of preparation for the duty requested of him, and the delicacy which he felt in the matter, spoke nearly as follows:—When I entered on the charge of the parish of Kilsyth, about eighteen years ago, it appeared to me a beautiful valley, like that of Sodom, resembling it indeed too closely; for intemperance, lewdness, neglect of the Lord's day, and other evils, were exceedingly prevalent among the people. Many lots, indeed, there were, exhibiting genuine piety; but when I considered that the advantage and the privilege possessed were much greater than those of the people of Sodom, I could not help the reflection that a greater number of pious families would be required to save the place than was necessary in the case of Sodom. Even those who were pious, devout people, seemed to be obtuse, and blinded to the existing evils. When I went among them I commenced by trying to get the people to go through every family, and this I have been enabled, under the goodness of Providence, having a robust and healthy constitution, to continue annually up to the present time, excepting a part of the country parish, that could not be overtaken every successive year. I also commenced classes for the young, and from these operations I can now see the practical benefit to have been derived. From the latter of these, my classes, very great advantage has been drawn; for some of these who are now my elders, belonged to them in their youth. In 1829, there were many affecting proofs of depravity and immorality exhibited in the parish, which called for more than ordinary exertions on our part. We at the time resolved to devote a day to fasting and prayer, and reasons for adopting this step were set before the people of the parish. This course was attended by an evident blessing from on high, and I marked afterwards that solemn impressions had been made on the minds of many, which have never left them. In 1832 the country was visited with cholera; the neighboring parish of Kirkintilloch, as you know, was deeply affected with that visitation, and the impression on the minds of our people was, that whatever might be its cause—whether it came from the east or the west—whether it was the result of moral, natural, or physical causes, we would have a visit of the scourge. In consequence of this, our prayer meetings were crowded, and many consultations were held about spiritual matters; but, I must say much more about prevention from disease. The panic passed away, and our prayer meetings got thinner, but we nevertheless continued them as before. In March, 1836, a meeting was held in the evening of the Monday after the communion, the object of which was to improve the dispensation of the ordinances, by prayer, fasting, and blessing on the services, and for the revival of godliness among us. A deep impression was made on the auditory, and prayer meetings increased in the parish till they amounted to the number of 30. At that period some were converted. One individual told me that the means of his conversion were very simple. The morning prayer on the Sabbath, he said, had more close searching than usual. One part of it was for those people who had come to church without prayer; and the passage immediately struck him, "Thou art the man." He was deeply impressed, as were also many others, and they set about calling on their neighbors to go to the prayer meetings. On these occasions it was usual to call on young parents, more especially those who did not pray in their families. These attended for some weeks before they were called on to pray, so that they might be instructed how to do so, and have their minds impressed by the practice. At this period prayer meetings were held in many parts of the town on the morning of the Sabbath, to pray for a blessing on the services of the day. In 1837, these good practices were rendered more diligent still by the labors of a missionary, who wrought among the people with great zeal, a new church was erected, and many additional prayer meetings instituted, and gradually, from eighty or ninety, the numbers assembling in that church, on Lord's day, amounted to 300, and since the present movement began there has been a great accession to the numbers, and they are making application for the appointment of a minister. In the month of July last more than usual solemnity characterized the meetings on the fast day, and on Friday evening, when there was a sermon by my son. The solemnity that was observable on these occasions led me to adopt a course I had not followed before, and in the evening I had a meeting to confer with those who wished to receive instructions and to give advice. On the Monday the attendance was good, and the services interesting and solemn; and in the evening there was held a half annual meeting of a Missionary Society. A sermon from the 1st verse of the 52d of Isaiah, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city;" was preached by my brother from Paisley. It was then intimated that as my son was about to leave us on a foreign mission, and perhaps would never have an opportunity of speaking to the people of Kilsyth again, he would preach to them in the open air. The circumstance of his being a young man, brought up among them, and the interesting circumstances in which he was placed, as about to leave his native country, all these had the effect of bringing out a very unusual attendance. The day was unfavorable for having the services in the open air, and they were proceeded with in the church, which was crowded to overflowing by the people, many of whom had never been seen in any church before, and who had been sent away on the excuse that they had not the requisite dress. After praise and prayer, a portion of the 24 chapter of Acts was read. The impression produced by reading that portion of God's word was unusual, and the feelings of the people were evidently deeply interested; and this solely by the reading of it, with perhaps a remark or two in passing, by way of

explanation. The sermon was from the text, "Thy people shall be willing in the day of thy power." There was nothing unusual in the first half hour, though there was a tendency and a predisposition to the burst of emotion which took place at the close. When the preacher was depicting the scene in the parish of Shotts, and when he was dwelling on that topic, and making affectionate and earnest addresses to the people, many of them known to him from his youth, and who had been formerly good motives, and from a wish to show them attention, it has a tendency to do harm; some individuals, for example, invited the parties to tea, with a view to give them Bibles; but though the object was good, I remonstrated with them upon it as tending to draw too much the eyes of people towards them. In conclusion, the Reverend gentleman said they had still much cause for vigilance and prayer, and requested the prayers and advice of all his brethren in his present circumstances. He agreed with Mr. Fairbairn, and thought the course he proposed might be attended with the best practical benefits, and the revival of God among us. After stating that there were upwards of sixty prayer meetings now established, and referring to other systems manifested in the case, he said all this shows that there is no delusion; and he continued, I give glory to God that I have been a party to such a work; but I trust I will ever remember that it is not the work of man. We are only feeble instruments, and it is pleasing to know that there is among the people no desire to hear anything eccentric, or striking, or extravagant, but the humble desire to hear only the word of God plainly and simply set forth.

The Rev. Mr. ROSE said, he could corroborate much that had just been narrated by Mr. Burns. He had gone out himself to Kilsyth, as quietly as possible, in order that he might not be known, had attended sermon, and remained in the village all night, and from the inquiries he had made, he learned that a wonderful change had come upon the whole face of society in the place. The Sabbath was respected, the drinking of ardent spirits in a great measure relinquished, and party spirit entirely gone, the distinction between Church and Dissent being scarcely thought of. He had met and entered into conversation with two boys, about fourteen years of age, and he found that they spoke not like boys, but like old staid Christians. Mr. R. said he had work to do here, that not in Kilsyth alone had the word of revival appeared, but also in Finnieston in our neighborhood, and he called upon his brethren not to neglect the opportunities which lay in the way of their doing much good in that place. In conclusion, he proposed that a thanksgiving should be offered up to God for the signal manifestation of his mercy, as narrated by his brother, Mr. Burns.

Dr. FORBES being called on by the Moderator, offered up a prayer.

Some conversation followed, which ended in Mr. Burns being requested to reduce his statement to writing, in order that it might be read from the various pulpits; and it was enjoined that on Sabbath fortnight each minister should direct the attention of his congregation to the subject of revivals.

In the course of his conversation, Mr. Burns stated that, from his want of preparation, he must have omitted many things in his address; and in the evening, he said, the revival was considerably helped by the introduction of Home Missions, your Committee report; that, whereas, it is important that our public churches, (which are many,) should be sustained, and whereas, they have suffered, and are still suffering, for want of pecuniary aid, and existing organizations fail to meet their exigencies, and are partial in their bestowment of aid in relation to Congregational churches, and whereas, we have reason to believe the funds of the New England Churches, which are now appropriated to aid other churches, would be cheerfully appropriated to aid feeble Congregational Churches, if we had a distinct and proper organization; Therefore,

Resolved, That the organization of an efficient Board of Home Missions is exceedingly desirable.

Resolved, That to accomplish this object, a committee of three be appointed to correspond with our New England brethren, and others, on this subject; and devise, mature, and report a plan of operation at our next meeting.

Resolved, That if such committee should deem it expedient to be empowered to call a Convention of Congregationalists, to consider the subject of Home Missions, and if expedient, to act thereon.

Rev. Messrs. P. Field, A. Welton, and W. B. Tompkins, were appointed the committee contemplated in the foregoing report.

It is to be confessed, that some things are stated here, or are fairly inferred, which we do not understand, and of course are slow to believe. Further information at least is needed, before "the funds of the New England churches" will be "cheerfully appropriated to aid feeble Congregational churches" in New York.

The Committee of Correspondence here appointed, will doubtless inform in due season, how many Congregational churches there are in New York—how many of them are feeble—how long, and to what extent they have suffered for want of pecuniary aid—why existing organizations fail to meet their exigencies; whether from the nature, or the administration of those organizations—and, the evidence of partiality in relation to Congregational churches.

It is not to be believed, until shown, that the Executive Committee of the A. H. M. S. indulge any partialities prejudicial to the Congregational churches of New York, for several reasons. 1. They are pledged by the Constitution of the Society not to do it. 2. They have too much strong moral principle to do it. 3. Their interest forbids them to do it. 4. It is charged on them as a crime, by the Old School Presbyterians, that they actually favor Congregationalism. It must be made evident by facts clear and strong, that the charge of "the General Association" is true, before the New England churches will condemn the past sinners of their bounty.

There can be no reasonable objection to the formation of a Home Missionary Society by the General Association of New York. It ought to be formed, and made efficient too. And whenever this shall be done, the evil complained of, will doubtless be removed; and that without any change in the relations of the "New England churches" to the A. H. M. S. May we respectfully ask—Have the Congregational churches of New York ever yet done much or anything in the cause of Home Missions? Have they contributed to the funds of the A. H. M. S.? Have they ever been refused aid because they were Congregational churches, rather than Presbyterian Churches?

at atonement, have been among us, but have not succeeded to any extent. We could have wished to have had the assistance of more of our own body, and of the Relief, who hold the same scriptural doctrines with ourselves, though many brethren did come forward to aid us in the work. A number of individuals of both sexes have, in my opinion, gone too much among the subjects of this great work, particularly among persons who followed irreligious lives before; though this has been done from good motives, and from a wish to show them attention, it has a tendency to do harm; some individuals, for example, invited the parties to tea, with a view to give them Bibles; but though the object was good, I remonstrated with them upon it as tending to draw too much the eyes of people towards them. In conclusion, the Reverend gentleman said they had still much cause for vigilance and prayer, and requested the prayers and advice of all his brethren in his present circumstances. He agreed with Mr. Fairbairn, and thought the course he proposed might be attended with the best practical benefits, and the revival of God among us. After stating that there were upwards of sixty prayer meetings now established, and referring to other systems manifested in the case, he said all this shows that there is no delusion; and he continued, I give glory to God that I have been a party to such a work; but I trust I will ever remember that it is not the work of man. We are only feeble instruments, and it is pleasing to know that there is among the people no desire to hear anything eccentric, or striking, or extravagant, but the humble desire to hear only the word of God plainly and simply set forth.

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BOSTON RECORDER.

FRIDAY, OCT. 25, 1839.

HOME MISSIONS.

The General Association of New York (Congregational) convened at Brighton, N. Y. Aug. 22d, 1839, among other business took up the subject of Home Missions; and from the published account of their proceedings, the following minute is extracted:—

The Committee on Religious Charities made report, which was adopted as follows, viz: With reference to Foreign Missions, the Education, Bible, Tract and Sabbath School cause, we recommended that it be urged upon the churches to sustain these objects with enlarged benevolence; and with regard to Home Missions, your Committee report: That, whereas, it is important that our public churches, (which are many,) should be sustained, and whereas, they have suffered, and are still suffering, for want of pecuniary aid, and existing organizations fail to meet their exigencies, and are partial in their bestowment of aid in relation to Congregational churches, and whereas, we have reason to believe the funds of the New England Churches, which are now appropriated to aid other churches, would be cheerfully appropriated to aid feeble Congregational Churches, if we had a distinct and proper organization; Therefore,

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Have they applied for aid in the form and manner required of all applicants? We do not know how these questions will be answered—but if in the negative, as it seems to be probable, the New England churches will probably prefer to use the old channels of communication with the destitute, rather than dig out new ones.

It is much to be regretted that Congregationalism should anywhere assume a sectarian garb. It is not accustomed to the "stout-jacket," and strikes us as very awkward in its garb, and uncommon in the new-fangled costume.

REV. MR. PIERPONT, AND HOLLS STREET CHURCH.

The documents relating to this case are too long to be published entire on our columns; and our readers we trust will be satisfied with a brief abstract of those that have already appeared elsewhere. "The time of the end is not yet."

On the 9th of Sept. at an adjourned annual meeting of the proprietors of the Hollis St. meeting-house, a preamble and vote, to this effect, was introduced by Mr. Daniel Weld, viz: that in the opinion of the meeting, Mr. P.'s usefulness as the Minister of Hollis street Society has become so much impaired, that the connection between him and the Society ought to be dissolved.

This vote was lost, the ballot standing, Ayes 56, Nays 58, and two blanks. By the instruction of the majority however, the Clerk communicated the proceedings of the meeting to Mr. P.

The alleged ground of the proposed vote was, that from various causes, principally growing out of a wide difference of opinion in regard to the expediency of discussing certain exciting topics, the feelings of a large number of the Society has become estranged from their Pastor. A very indefinite statement, truly!

Mr. P. in reply to the communication, first protests against the principle on which the preamble and vote are based; viz: that there are some subjects which may be interdicted the pulpit on the ground that they are "exciting topics;" for, "what topic on earth is so exciting, as the religion of Jesus Christ ever has been, when preached either by Christ himself, or by any one approaching his spirit?" The protest is well sustained, as will be readily inferred from its closing sentence.

No, my friends, so well do I understand the duty of my office, in this behalf, and so deeply do I feel its responsibility, both to God and to you, that so long as I hold it, and wherever I hold it, no topic, in my view involving your welfare or my freedom—my freedom, the first and last condition of my real usefulness—to you—shall be interdicted to me, upon the ground that it is, or that, by so calling it, it can be made an "exciting topic."

He then proceeds to state what the "certain exciting topics" are, and thus brings out from his designed concealment, the true cause of the whole movement—by which the way, is so very sudden thing, but has been in progress these half dozen years. The GENTLE INTERFERENCE—is the exciting topic "by way of eminence." He supposes that there may be protestations to the contrary of this. "Decency requires there should be." And he acknowledges, that "there are some few other and ancient griefs, caused by the independence of the pulpit in years long gone by," which have been the occasion of estranged feeling—but this, intemperance, is the main spring of the present movement.

He then proposes two remedies—both of which are in the hands of his people. First—that the individuals aggrieved, if yet a minority, severally withdraw themselves from their pews: Secondly, if a majority, they may seek relief by displacing him from the pulpit.

It had been suggested to him to ask his dismissal; and an offer had been made him by individuals, of a year's salary, on condition he would do so. He could not accept this however in any other character than as a bribe, though ever so generously offered; and could "be neither begged off, nor bought off."

At an adjourned meeting, Sept. 30, Mr. J. Crane offered the following preamble and vote:—

In reply to the communication of the Rev. Mr. Pierpont, of the 16th inst, which appears on record, and which has been published to the world, it is only necessary now to say that the conclusion he arrives at, viz: that his zeal in the Temperance cause is the head and front of his offending, is not true; and against which conclusion we do now enter our solemn protest.

We fully believe, from the tenor and spirit of that communication, that the breach is so much increased that there is no prospect of reconciliation, and that while he is with us, there will be no "peace," in which case our "purity" will be endangered—therefore with our sincere wishes for his future welfare

Voted, That the Rev. John Pierpont, be, and is hereby respectfully requested to take up his connection as pastor of the Hollis Street Society.

The question being upon the acceptance of the foregoing, was decided by written ballot as follows: Whole number 123; Yeas 63, Nays 60.

In reply to this, under date of Oct. 7, Mr. P. declines to take action himself as proposed, for the reasons, that his connection with them is the result of a mutual contract, which neither party alone is competent to "take up," or break up; and that the enterprise of displacing him is theirs, and he has work of his own to do, and has neither leisure nor spirit to do theirs. "If the rowers have brought you into great waters, it seems to me that I am the last man into whose hands you should put the oar to bring you out."

Adverting to their denial of his exposition of the "exciting topic," he stated that the issue of the case is now fairly made up; that on that issue he is ready for trial. He respectfully demands it. He proposes that they mutually agree on some competent tribunal;—competent alike in the talents and impartiality of the men that compose it; and pledges himself, if they concur with him in opinion, that there shall be no backwardness on his part in making the necessary arrangements for a mutual Council, before which the issue now made up shall be carried for trial and adjudication.

We have no room for comment. Nor is comment necessary. Mr. P. is a persecuted man. His zeal in the cause of Temperance is the occasion. He cannot be brow beaten. He will not suffer in the end. Thousands will rally around him for his defence, whenever he shall need it. The independent spirit he manifests is above all praise. It cannot be tempered with too much Christian meekness. Let distillers and rum-sellers do their worst. Their cause is tottering by their own demonstration in this case. Every step they take accelerates the period of their fall.

A GOOD OMEN.

The Windham Co. Association (Conn.) have voted a recommendation to the ministers, belonging to that body, to observe the hundredth anniversary of the commencement of those great revivals which took place under the ministry of Edwards, Whitefield, the Tennants, and other holy men, by a day of fasting and prayer, to be observed at Brooklyn, on Tuesday, Dec. 24. They have also recommended to the churches to appoint one or more delegates to attend said meeting. Does not the same day deserve a similar commemoration throughout New England? Is it beyond hope, that we may again share as largely in

the effusion of the Holy Spirit, as our fathers did, of a hundred years ago—effusions, whose blessed fruits shall be seen in all future years, in our churches, in our colleges, in our theological seminaries, and in all our civil and religious institutions?

"Come, Holy Spirit, heavenly dove, With all thy quickening powers."

MISSION TO THE EMANCIPATED NEGROES OF JAMAICA.

From the "Connecticut Observer" we gather a few facts of much interest on this subject.

In the fall of 1837, Rev. D. S. Ingraham, from the Oberlin Collegiate Institute, entered on the work of a self-supporting mission in Jamaica, near Kingston. He was accompanied by his wife, and Mr. J. A. Preston. He preached every Sabbath and generally from five to eight times every week. He also commenced a school which is still in operation. At the close of a year, he returned to this country.

"Since 1837, several persons have visited the island, who concur in representing it to be a field, where immediate effort in the cause of education and Christianity, is urgently demanded, and where the prospects of success are most cheering." "Teachers," says Mr. Preston, "must be had." Parents must and will have their children educated. Congregations are every where found on the mountains, anxious to hear, and anxious to have teachers sent them; "We quite hungry—we quite hungry, Massa, for the good word," in their language. This is the testimony too, of Mr. Fitch and Mr. Evans, who have visited the island.

For the most part, the people will support their ministers and teachers. Rev. Messrs. Ralph Tyler, C. S. Renshaw, George L. Hovey, J. O. Boardley, and Amos Dresser, have given themselves up to this work, and are expecting to leave the country for their interesting field of labor, this autumn.

THE NEZ PERCES INDIANS.

The Nez Perces Indians, west of the Rocky Mountains, like other tribes, are wanderers, subsisting on game, fruits and roots. No land was cultivated till after the arrival of the missionaries in the autumn of 1836. In 1838, some eighty families were collected at the missionary station, engaged in farming, and raised each 100 or 200 bushels of potatoes, besides corn and peas. The number is probably doubled the present year; and the whole tribe would immediately adopt a settled mode of life, had they the implements of agriculture in hand; but they cannot yet be procured. Thousands of them, in a few years will be settled comfortably and permanently on their lands, if the mission shall be adequately sustained. Few or no prejudices against religion exist among them. No intoxicating drinks are found in the upper country. All the tribes are eager to learn about God. Mr. Spaulding has much encouragement. The principal chief sometimes gave evidence of a change of heart, and is a valuable co-laborer in the mission. A general religious awakening took place toward the close of last year, and a protracted meeting was appointed in December, and another in February—both of them sustained with lively interest. 2,000 were collected, to hear preaching every afternoon, and at the date of the letter from Mr. S., as many as one thousand had "publicly confessed their sins, and pledged themselves to live for Jesus Christ." How many of these are genuine converts, will be better known at a future day. Five or six only will be first admitted to the church. The missionaries will be cautious.

Clearly, the time is at hand, when a nation shall be born in a day. Who, looking at the Sandwich Islands, the villages in the heart of India, the Druses of Lebanon, and the Nez Perces of the Rocky Mountains, will not be encouraged to expect the early and full introduction of the latter day Glory?

THE JEWS IN FRANCE.

They enjoy complete religious liberty, and their rabbies are paid by government. They have a divinity school at Metz, where their Rabbies are educated, and receive much scientific instruction. There is much unbelief among them—and in their discussions, they appeal indifferently to the Scriptures, or to the Talmud; and sometimes adopt the infidel objections of Voltaire. Hebrew is very little understood among them, except by the rabbies of the new school; the Bible is in general a sealed book, even in its letter. The most learned books written by them of late years, denote much infidelity. If they are to be converted, it must be by the instrumentality of plain truth, addressed to them as sinners, and by persuading them to send their children to Christian schools.

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PASTORAL LETTER OF THE GENERAL ASSOCIATION OF N. HAMPSHIRE.

The leading topics of this hortatory epistle to the churches are, 1. A firm adherence to those views of divine truth which the churches of New England have regarded as fundamental, and the study of the substantial works of such men as Baxter, Howe and Edwards, in preference to the fictitious, story-telling, and amusing productions of the modern press.

2. Obedience to the whole divine law—performing not only the easier, but the more difficult duties of religion.

3. Training up children for God—not chiefly in the Sabbath School, but in the family—making them familiar with the "Westminster Shorter Catechism." In vain will ministers preach to children in the sanctuary, if they be not catechized at home.

4. The declension of family discipline is deplored;—endeavoring to manage children by flattery and rewards, instead of constraining them by the mild exercise of authority, is preparing many a heart-ache for parents.

5. The neglect of infant dedication in baptism, is a breach of covenant which calls for friendly admonition, or, decided rebuke.

6. The neglect of family worship, and the unhappy consequences thence resulting.

7. All members of churches are exhorted to exert their influence to bring their neighbors to the sanctuary—"the school of Christ."

8. The importance of correct views of the nature and duty of laboring for Christ is urged;—not making special efforts for a revival occasionally, but adopting a course of action and self-denial, which shall give a favorable impression of religion, and serve to extend its influence.

9. In promoting a revival of religion, seek it in the right way—rely not on men, but on God only—not so much on special efforts, as on those that are common, persevering, and habitual.

10. The growing instability of the pastoral relation—only the concurring influence of ministers and churches can remedy this. The frequent dismissals of ministers bode great evils to Zion.

11. The irregularity in professors of religion and their families, of leaving their own meetings, and running to and fro at the call of a new voice, with little regard to the character or authority of the preacher.

12. The tendency among Christians of the present

age, to substitute social religion, and special external efforts, in place of eloset and family duties. These several topics are briefly, but tenderly and faithfully discussed in this apostolic epistle.

THE SOUTH MIDDLESEX CONFERENCE OF CHURCHES held its semi-annual meeting at Southboro', on the 15th and 16th inst. All the churches, 14 in number, were represented. Three are destitute of Pastors, viz. those in Concord, Marlboro' and Unionville. The church in Natick has settled a pastor since the last meeting of Conference, Rev. Samuel Hunt. Unionville, it is expected will be supplied in the course of a few weeks.

The churches generally are enjoying a state of peace, though vital piety seems to be languishing. The churches have, probably, been diminished by deaths and dismissals since the last meeting of Conference, more than they have been increased by admissions.

Three churches, heretofore assisted by the Mass. Miss. Society, viz. in Weyland, Southboro' and Northboro', are now sustaining the institutions of the gospel among themselves without foreign aid.

The Conference recommended to the churches within its limits to observe the Monthly Concert on Sabbath evenings. It also passed, with entire unanimity, the following resolves in relation to American Slavery.

Resolved, That Slavery generally, and especially in these United States, is totally repugnant to the principles and spirit of the gospel, and ought immediately to be abolished; and that the colored population of our land should henceforth be allowed to enjoy civil, literary and religious privileges in common with the whites.

Resolved, That, in view of the oppressed condition of the slave, the numerous evil consequences, we earnestly recommend to the members of our churches to acquaint themselves immediately and more thoroughly by reading and reflection, with the nature, bearings and effects of this sin.

Resolved, That, considering the state of public feeling relative to the subject of slavery in this country, we now observe a season of prayer that God would lead his people to united views, feelings and action on this subject, and speedily open the way for the removal of slavery from our land and the world.

DAVID BRIGHAM, Secy. of Conference. Framingham, Oct. 17, 1839.

NEW PUBLICATIONS.

CHRISTIAN MORALITY; or, a series of discourses on the Decalogue. By John W. Chickering, Pastor of High street church, Portland, Maine. pp. 257, 12mo. Boston: Crocker & Brewster, 1839.

A familiar, manly, and faithful exposition of the "Ten Commandments," if not absolutely a desideratum in the religious literature of the age, has at last been supplied till now, in manner and form, adapted to meet the wants of the community at large. Nothing that we have met with so nearly exhausts this subject, and makes it so intelligible throughout to the mind of the reader, as the sermons of the lamented and revered DWIGHT. But they form an integral part of a comprehensive and admirable system of Theology, and scarcely admit of separation from the other parts with which they are interwoven; or, if they could be separated, they never have been, nor are likely to be, so as to form a distinct volume for popular use. We are grateful therefore, and the Christian public will be grateful, to Mr. Chickering for this fruit of his labors, when they shall become acquainted with it. The style is dignified and commanding; the views presented are strictly scriptural, and exceedingly comprehensive; and the application of the truth, is pungent.

The spirituality and extent of the Law of God! how little is it understood—how faintly realized, even by those who receive it as a schoolmaster, to bring them to Christ—and how entirely disregarded by the mass of mankind! Though it reveals the full glory of God, and lies at the foundation of his moral government, and forms the standard of judgment, it that great day for which all other days are made, it lies on the face of the sacred page, and even within the inner recesses of the soul, unheeded, and unstudied; and mankind generally, even in Christendom, are living as though such a Law had never been revealed, and as though they were unaccountable to a higher tribunal than that of their own hearts. Mr. C. has done here, what he could, to disturb this wide spread slumber, and constrain his fellow men to examine their relations to God, and investigate the extent to which they have violated their obligations. He has attempted to uncover the heart, and expose its treachery, and throw light upon the darkness within it, and recover it to the love and service of the only living and true God. Nor will his labor prove in vain. He has "done well"—a sentence that will be heard from higher authority hereafter. May he see the fruit of his labors abundantly, not only among the people of his charge, but among his brethren in the ministry, provoking the zeal of very many of them, to the fuller exposition and more powerful enforcement of the Law of God in their weekly ministrations. Most heartily do we commend this volume to the attention both of pastors and churches, for the richness of its treasures, and the felicitous manner in which they are presented. They are "like apples of gold in pictures of silver."

THE TEACHER TAUGHT. An humble attempt to make the path of the Sunday School teacher straight and plain. pp. 206, 18mo. American Sunday School Union. Boston; A. S. S. U. Depository, No. 8, Cornhill.

We do not—we never did, and never shall like the name of SUNDAY SCHOOL. It is not scriptural. Its heathenish. SABBATH School is the proper Christian name, of the blessed institution usually so profaned. This remark has been forced upon us, and forced out of us, by the very excellent volume, whose title is quoted above. Its continual recurrence offends our taste, which of course

